/112 cont./

142 age the hair seldom becomes white. We met only one woman with slightly graying hair and an old man with a gray, sparse [302] beard, but dark hair. The beard among men is scant. The beard hair is regularly plucked (see Ills. 148 to 155 /see pp. 265-268/).

143 According to the blood-group analysis of the Paez, among the 303 individuals examined there were 88.78 per cent of blood group 0, 6.93 per cent of blood group A, and 4.29 per cent of blood group B. The blood group A+B is not represented (G. Arcila Velez, pp. 11-14).

829 The racial concept of Indian is foreign to the Paez themselves. To them "Indio" designates a cultural status. My colleague, Segundo Bernal Villa, an Indian from the region of Pasto, was designated as "blanco" because of his European clothing. And when our interpreter Victoriano bought himself "white clothing" (hat, pants, shirt, shoes) with the money he earned, he was called a "white" in his village and accordingly treated with hostility.

161 The population figures for the Paez do not seem either to increase or decrease, as far as the uncivilized Paez are con-
● 165 cerned, for example, in Calderas. Infant mortality comes to more
164 than 50 per cent. The most common cause of sickness is whooping cough. The health of children who survive their second year, as well as of adults, is -- considering the circumstances -- quite good. True, one scarcely sees old people over 60 (and [132] those who look that old are probably younger). The most fre-
[362] quent illness of adults is tuberculosis, which claims numerous victims, since the nights are very cold and the cold and wind can [262] penetrate through the light walls of the houses unhindered. More-
[273] over, no fat of any kind is commonly eaten. Another illness from which many Paez suffer, which, however, is not taken seriously, is stomach trouble caused by the drinking of brandy even during [854] infancy and the unsuitable diet in childhood. Infants are given [262] beans, cabbage, and yuca, but no milk, except mother's milk.

In general
842 /184 cont./every girl desires a great
[581] many children, for this is the chief requirement for being married.
Moreover, the percentage of barren women -- in childless marriages,
[162] they say, the fault is always the woman's -- is not small. Accord-
ing to inquiries, it comes to about 10 per cent. Men generally
want boys; the women, girls, in order to have help in the house-
845 hold. Twin births are rare, but they are not regarded as anything
special; rather, people are happy about them as they are about
other children. Deformities at birth are said not to occur; how-
ever, I saw several persons with cleft palates. They seem to be
ashamed of this, for in conversations with us they always held
847 their hands over their mouths. Infanticide does not occur. To
123 inquiries about this, there was always the completely horrified
counterquestion as to whether that was the case in my country.
● 165 Overpopulation is not to be feared, even with a larger number
[163] of children -- the average is three to four living children per
family -- since infant mortality comes to more than 50 per cent.
[164] Whooping cough is the most frequent cause of death among small
children.

a) Birth and Childhood

843 The parents' concern for the child begins even before birth.
The husband of a pregnant woman expecting her first child must
sleep with her very frequently, for otherwise the child would be
very weak. In the case of subsequent children this is no longer
[783] required so often after the beginning of pregnancy. The pregnant
woman may not leave the house or eat pork for two months before
the birth, since this causes "pest" and she would have stomach
[822] pains; this would be very detrimental to the child. For the same
reason she may not eat beans and onions, and no fish because it
comes from the cold element, water, and because a pregnant
woman must not become cold.

843 According to one informant, the pregnant woman retires
343 to the menstruation hut (dúyat) two to three weeks before the
124 birth. During this time her mother or another female relative
cooks for the family. According to another informant, the
ooo /185/ woman does not retire to the dúyat until the birth. In any

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/195 cont./

d) Death

761 According to the belief of the Paez, death occurs chiefly
776 through the action of the evil shamans (nyic) or the evil spirits
165 ec̃, tũs, and gẽlyómp (see "Religion" /see pp. 191ff./). Included
164 here also is the not infrequent cause of death through consumption.
[262] Causes of death of children are chiefly whooping cough, as well
as stomach and intestinal disorders, the latter brought about by a
[762] diet very unsuitable for children. Suicide is completely unknown.

764 The death of a member of the community is passed on from
[763] man to man by members of the family and neighbors. There is
[203] no public mourning or lamentation; upon the death of small
[765] children, people act as though they were glad, since the children
[192] are now "little angels." (Among the colonists, as well as among the Paez, the Spanish word "angelito" is used.) In former times it was customary to abandon the house when death occurred and to leave the deceased and some food in it (Castillo i Orosco, p. IX).

764 The manner of burial is the same for men, women, and
184 children; there are no social differences. A few customs in other Paez communities, however, differ from those of the Calderun. Therefore the burial of the dead in Calderas will be described first.

[177] For burial the deceased is dressed if possible in purchased,
[291] that is, "white" clothing, even if he was the poorest of the poor and had never worn such clothing. For this reason the relatives incur considerable expense, which often cannot be paid for a long time. Burial takes place the day after death. Only the feet of the deceased are washed. This work, as well as dressing the deceased, may be done by relatives or even by outsiders; they must, /196/ however, always be men, even in the case of female deceased persons. The body is taken by two men on a bier made of two tree trunks to the graveyard next to the church, where two other men, usually relatives, have already dug the grave. The latter is trapezoid-shaped, a good shoulder's breadth at head height and narrower at the foot end. Its length is determined by the size of the deceased. The direction of the grave is completely arbitrary.

/236 cont./

755 783 Since sicknesses have a magical origin, the treatments are also magical in character. "The cleansing" is indispensable in every treatment, with its attendant remedies and movements.

●165 164 Symptoms of sicknesses. Among the sicknesses clearly identifiable by the natives are smallpox and whooping cough, given their characteristic symptoms. Some of the informants, not many, to be sure, state that their children died of such sicknesses.

165 761 776 On the whole, child mortality, which is rather high, is said to be caused by, in order of frequency and in generic terms, pest, Echi, and sorcery. The cases of death by the ghost and rainbow are few.

753 776 The symptomatologies given for the sicknesses are very vague and even confused with one another. The Echi, ghost, and rainbow sting, not really the body, but the soul, leaving hairs in the body that cause fevers and sharp pains at the spot where they are found. These hairs, when placed in the palm of the hand, move as if they were alive. They differ in color: the red ones are from Kallumb, the reddish blue ones from [755] [783] the rainbow, and the black ones from Echi. The hairs are removed by rubbing with remedies prior to the cleansing.

/237/ It is said that the sting of pallumb /sic/ causes heaviness, lack of appetite, pains in the head and body, fever, and even insanity.

753 776 824 When the arco /literally "bow"/, called kitús, is referred to, it is nothing other than the rainbow, which comes out at any hour of the day, accompanied by a rainy drizzle, the "rainbow meow," which causes scabies (chande) in children [755] [789] when it falls upon them; it is not harmful for adults. The curers, and they alone, from their ranchos blow chewed remedies toward it, tobacco, chandur, flushamuanda, and yacuma [755] negua, in order to make it disappear quickly. Other people chew remedies, when they have them at hand, and rub them on their bodies. There is a general idea that the rainbow causes

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SAN ANDRES

| Fams. | Agriculture $ | Agriculture % | Agriculture $ | Agriculture % | Livestock $ | Livestock % | Trade $ | Trade % | Day Wages $ | Day Wages % | Crafts $ | Crafts % |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1.° | 3.120,00 | 58,7 | 1.660,00 | 27,5 | 500,00 | 9,4 | ..... | ..... | ..... | .... | 225,00 | 4,4 |
| 2. | 48,00 | 54,3 | .... | .... | ..... | .... | ..... | ..... | 40,50 | 45,7 | ..... | .... |
| 3. | 133,00 | 70,5 | .... | .... | ..... | .... | 55,00 | 29,6 | ..... | .... | ..... | .... |
| 4. | 22,20 | 28,3 | .... | .... | ..... | .... | 56,00 | 71,6 | ..... | .... | ..... | .... |
| 5. | 289,00 | 62,2 | .... | .... | ..... | .... | 45,00 | 7,1 | 191,00 | 30,5 | ..... | .... |
| 6. | 152,50 | 61,6 | .... | .... | ..... | .... | 95,00 | 38,3 | ..... | .... | ..... | .... |
| 7. | 87,00 | 26,6 | .... | .... | ..... | .... | 240,00 | 73,3 | ..... | .... | ..... | .... |
| 8. | 195,00 | 42,3 | 200,00 | 43,4 | ..... | .... | ..... | ..... | ..... | .... | ..... | .... (38) |
| 9. | 320,00 | 72,6 | 120,00 | 27,2 | ..... | .... | ..... | ..... | ..... | .... | ..... | .... |
| 10.° | 2.000,00 | 89,2 | .... | .... | 240,00 | 10,7 | ..... | ..... | ..... | .... | ..... | .... |
| 11. | 1.455,00 | 53,1 | 600,00 | 24,3 | 680,00 | 24,8 | ..... | ..... | ..... | .... | ..... | .... |
| 12. | 170,00 | 100,0 | .... | .... | ..... | .... | ..... | ..... | ..... | .... | ..... | .... |
| 13. | 650,00 | 100,0 | .... | .... | ..... | .... | ..... | ..... | ..... | .... | ..... | .... |
| 14.° | 190,00 | 4,3 | 1.810,00 | 66,5 | 800,00 | 22,3 | 120,00 | 3,3 | 880,00 | 22,8 | ..... | .... |
| 15.° | 379,00 | 14,4 | .... | .... | 100,00 | 3,8 | ..... | ..... | 2.143,10 | 81,7 | ..... | .... |

/The headings are obviously in error on this table./

38. Deficit compensated for by $65.00 saved in 1952, or 14.1% of the income.

In the statistical table of expenses, the first thing that we observe in the three parcialidades is the small amount of money spent under the headings "Drugs," "Medical Service," "Taxes," and "Education."

The protection of the health of adults and children is fundamental among the Páez. Child mortality has a high percentage, and parasitosis, diarrhea, and tuberculosis are almost endemic. But in Páez culture the care of the té eu (good curer) and the nasa jihi (sorcerer); the former protects people from illness and from the curses of the latter; the sorcerer with his magic powers can take people's lives. On the other hand, the té eu openly condemn the use of the drugs and the medical service of the "whites." These two institutions still enjoy great power and basically govern almost all of the institutional life of the Páez. In Mosoco seven heads of families spent small sums of money for the purchase of drugs. /The following table and illustrations appear between p. 360 and p. 361 in the original text./

[text continues on p. 108]